QUAKER LIFE

The Monthly Friends Magazine

Berkeley, California
Pacific School of Religion

AFSC EMPHASIS ISSUE

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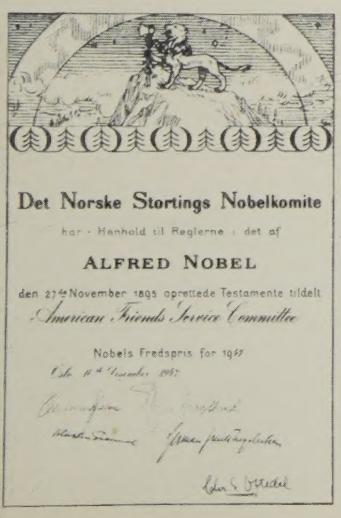
APRIL, 1961

Hurford Crosman

Following World War I, Friends assisted more than 46,000 families in France. Shown above is a house-building team laying roof tiles on a standard home erected in prefabricated sections.



Det Norske Stortings Nobelkomite

har i Henhold til Reglerne i det af

ALFRED NOBEL

den 27de November 1895 oprettede Testamente tildelt

American Friends Service Committee

Nobels Fredspris for 1947

Pictured below is the face of the plaque declaring the AFSC the 1947 recipient of the Nobel Peace Prize, which it shared jointly with Friends Service Council of London.

- *Program of the American Friends Service Committee Today*
- *A Candle Is Lighted: Youth Work in the AFSC - Matt Thomson*
- *Forum: Role of the AFSC Today - Henry J. Cadbury and Arthur O. Roberts*
- *AFSC and the Society--Communication Needed - Richard Newby*

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Quaker Thought for Our Time...

He Hath Spoken Unto Us by His Son

The wounded soldier in the hospital rejoices when a letter comes from the far-away home, bearing its message of love; as time goes on it may be some one comes directly from home assuring him that his parents are anxious for him and have sent a friend to nurse him, but when, at last, the fevered eyes open and see the mother bending over the couch, cooling the forehead, the heart thrills with joy and assurance, for the words of love are no longer spoken through a letter or through a friend, but by the very mother-lips. She who embodied home has come, and has brought the holy atmosphere with her.

"No type of earth can image" the reality of the appearing among us of one who embodied our Father and our King, and who not only spoke His words, but who was His Word. We are not now considering the work of the Son, but His revelation of God, His manifestation of the Father. Some Christians forget the importance of the Incarnation as a revelation, because they conclude that the whole purpose of Christ's coming was to be an atonement for sin. We must remember that God's purposes are manifold. The light of the sun is no less valuable to us in its influence upon our vegetation because at the same time it shows us the richness of radiance and color.

It does not lessen but multiplies the meaning of the atonement to find that Christ is also an apocalypse — an unveiling — of the Divine nature and character; that He stands before us, not simply as the Son of man and type of humanity, as the Redeemer of men, but as the "express image of God's person." It has been God's purpose from creation to make Himself known, and, strangely enough, the human heart has never ceased to seek, according to its capacity, to find Him. The rude omen, the clumsy fetish, the wild incantation, the pre-historic altar, all testify to the outreaching of the human hand, and every inspired page testifies to the down-reaching of the Divine hand to meet it.

The progress of the race is marked by an ever better vision of God. It is not enough to know that there is a God—the lowest Mohammedan knows this—we need to know what kind of a God is enthroned above. If we worship a God who allows sin and is indifferent regarding holiness, our character will be shaped accordingly. The adoration of a holy Being whose glory fills heaven and earth, and whose love is known to extend to every creature, will result in exalting the type of human character in the worshiper.

The Son has clearly shown us such a Father. So pure that only those who are likewise pure in heart can see Him; so loving that He gave His only begotten Son for the world; so just that the violation of His laws must be punished; so tender that He weeps over those who refuse to be gathered to Him; so powerful that the enemy of souls is defeated in every attempt against Him. This Word made flesh is the expression to us of God's character. If we fail to see Him in this utterance we shall never know Him, for He can speak in no clearer way. The oak is proof that there was a living germ in the acorn which was planted where it stands. The transformed world, the conformed lives, the church growing into a holier body, reaching out hands of help and sympathy to the sinful and suffering in every land beneath the sun, are consummate proof that He who spoke in the mid-watch of the centuries was the Son, manifesting our Father as perfect in every attribute of character, worthy evermore of our love and worship, though

> "The martyr gash
> Fell on Him coming to take His own,
> And we gave the cross, when we owed
> the throne."
>
> —Rufus M. Jones, in "The American Friend," Fourth Mo. 11, 1895.

The Poetry Corner

E. Merrill Root, Editor

To A Very Young Daughter

How shall I bid the plum tree
Not to bloom too soon?
Frost might nip in February
Blossoms meant for June.

Flowering there
Fragrant, fair,
How can the slender plum tree know
Plums need summer months to grow?

Loveliness need have no end
—Can the plum tree comprehend?

—Margaret Beidler

Program Of The AFSC Cited

AFSC activities are organized into five program divisions which reflect concerns and testimonies shared widely among American Friends.*

The INTERNATIONAL SERVICE division attempts to bind up the wounds of war and to help those who have suffered, begin life anew. Currently, our major relief effort is with the Algerian refugees who have fled terror and destruction to an uneasy existence in Morocco and Tunisia. Thousands of Friends are among those who continue to contribute to relief needs, and this work is probably the best known AFSC activity. Projects to help free man from hunger and disease also come under this section, as does the refugee resettlement carried out by Friends meetings working with AFSC. Such work is a vital part of our total message, but we should not feel justified in being merely a large-scale relief organization. We must attempt to prevent the violence which brings to man such suffering.

This is why we try in our INTERNATIONAL AFFAIRS division to re-establish, begin, or deepen communications among men who differ in nationality, culture, ideology, or moral codes. Believing as we do in the message of Jesus that love has power, we seek to create conditions through which men may openly discuss their differences and go about solving them in a spirit of reconciliation. This is the broad purpose of the Quaker United Nations Program, our conferences for diplomats, our international student seminars, and our seminars in Washington with members of the administration and the Congress.

Our YOUTH SERVICES division provides opportunities for young people to test their ideals of service in practical work with people in need at home and abroad. These people may live in city or country slum areas, in mental hospitals, or on Indian reservations. As the young volunteers work **with** and not **for** others, they learn what love for others really means, and they often come to a sense of God's purpose for them in the world. In seminars, conferences, and institutes, young people learn of the barriers of race and ideology that divide men, and often find what a spirit of reconciliation can do to overcome these conflicts.

Underlying the work of our COMMUNITY RELATIONS division is the Christian call for men to love one another. If this call is to mean anything in our lives today, we have to try to weave it into the complex social fabric in which all men live. This means work for integrated schools and housing, for employment on merit rather than color, for solutions to some of the difficult problems of migrant laborers and American Indians.

Through its PEACE EDUCATION division, AFSC proclaims the Quaker testimony that peace on earth must be worked for as well as prayed for. To make known the truth that war is never God's way and that the message of Jesus offers the alternative is perhaps the largest challenge that we face. The division works through literature, institutes, seminars, family camps, and with Friends churches and meetings as well as with other denominations.

The executive secretary and his immediate associates coordinate the work of the Committee. However, it is the Corporation, composed of more than 200 Friends from 20 Yearly Meetings and two Friends associations, that constitutes the legal entity of the AFSC; and it is the Board of Directors of 39 members—all of them Friends, each selected by the Corporation from its own membership—that determines what AFSC policy is and shall be. The five program divisions are serviced by five central departments—accounting, the business office, the information service, personnel, and fund raising.

Since the spirit and effectiveness of AFSC programs depend on the quality of its staff members, the personnel department searches constantly for dedicated people among Friends and other religiously-motivated persons who share the concerns of Friends. Overseeing the work of this department is the Personnel Committee, composed of 14 members, of whom 13 are Quakers. Sources of recruitment include all Friends groups, meetings, and conferences; colleges; community and church organizations; conferences of professional social-work organizations; former staff and project participants; and conscientious objectors. Qualifications for those accept-

Quaker workers serve in a maternity hospital at Chalons-sur-Marne, France, during reconstruction days following World War I.

*This article was prepared in response to a request from the editors of **Quaker Life** and was approved for publication by the AFSC Board of Directors.

Ted Hetzel

Helped by an AFSC community relations worker, Papago Indians developed a small charcoal industry using mesquite as raw material. Here they prepare a burning pit, with mesquite piled in the foreground.

ing program and administrative positions, besides the obvious ones of maturity and professional competence, include an "understanding, appreciation, and acceptance of the religious testimonies of Friends."

Of the 25 persons responsible for executive action in the national and regional offices, 23 are Friends. Of the 60 major national-office administrative staff, 79% are Friends; in the regional offices 44% are Friends. Overseas staff is 54% Quaker. In view of the small size of the Society of Friends, these figures are significant.

To finance this year's programs, the Committee must raise nearly $4,000,000 in cash. AFSC welcomes gifts from all who want to give their financial and moral support to its work. Its funds come in response to mail appeals; personal interpretation by its finance staff to individuals, Friends meetings and churches, and other groups; and requests to charitable foundations for grants for the programs which the AFSC Board of Directors has approved.

Through the years the Committee has received substantial and increasing support from individual Friends and meetings across the country. In fact, the largest single gift ever received from an individual was made last year by a Friend. It has not seemed feasible or appropriate to inquire as to the religious affiliations of contributors. However, AFSC believes that, including grants from foundations, considerably over half the current income is from sources other than Friends.

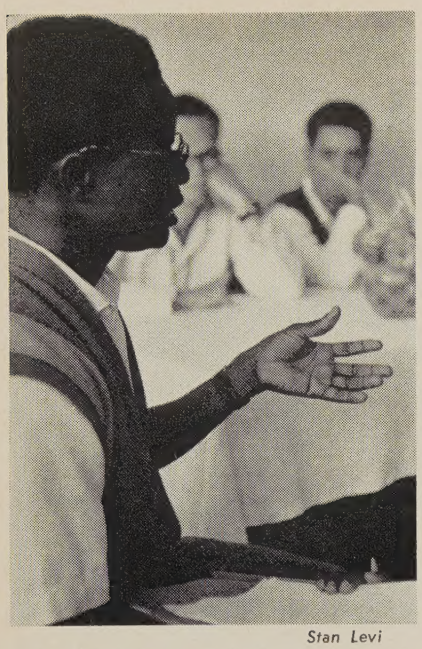
There are many gradations of opinions as to how we should go about our work. This is inevitable in any fallible human group, and it is even more likely if we are to be a valid reflection of the Religious Society of Friends, in which exists today a great diversity of interpretation of what God wants

(Continued on page 94)

About the Cover

At one time after 1918 the AFSC had almost 600 men and women in France rebuilding homes; distributing food, clothing and farm animals; planting trees; caring for refugee children; and setting up hospitals.

In presenting the Nobel Peace Prize in 1947, that Committee's chairman, Gunnar Jahn, referred to the Quakers' "silent help from the nameless to the nameless which is their contribution to the promotion of brotherhood among nations."

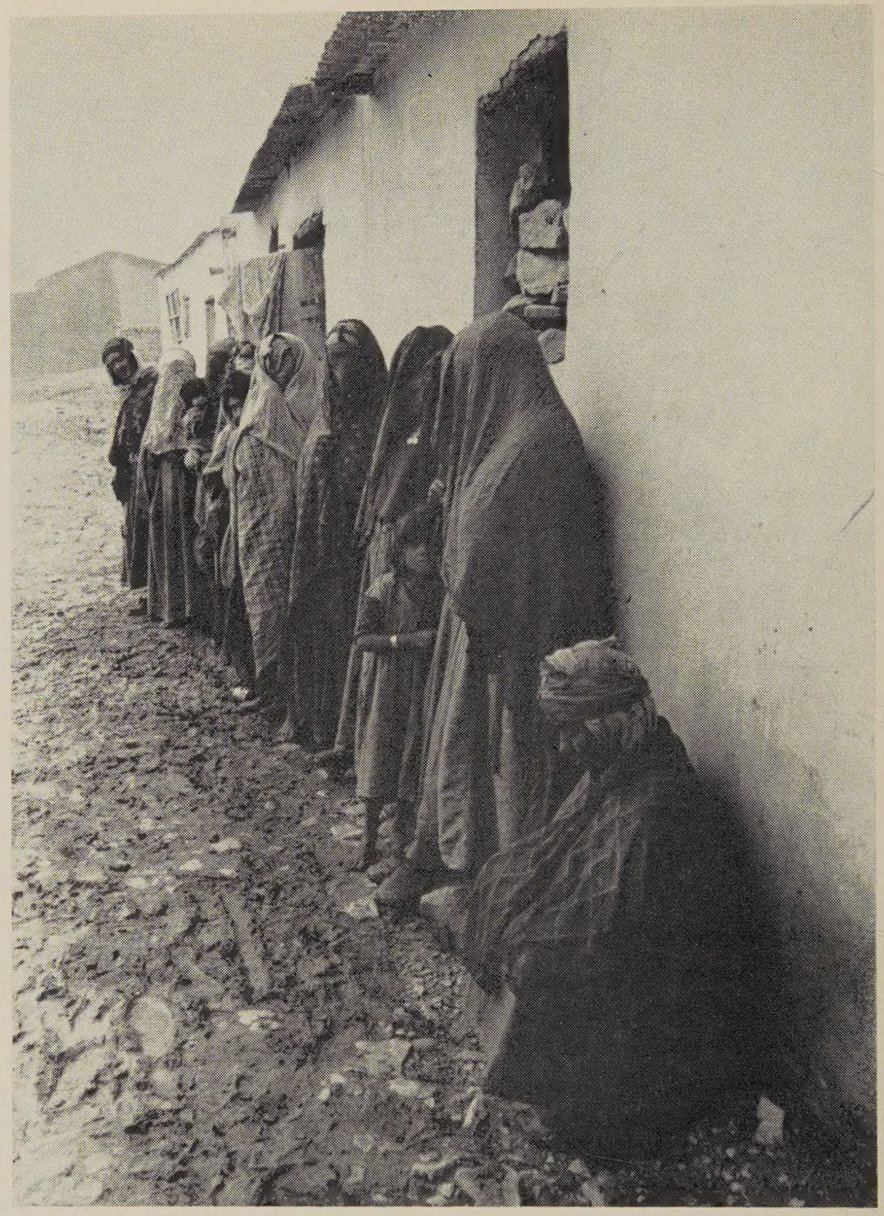


Stan Levi

A Nigerian student makes his point at an International Student Seminar held in Yugoslavia. About six seminars are held each year in Europe and Southern Asia, and some 200 graduate students participate. These seminars are an important channel of communication between young people of the East and West.

man to do. Within this context, the AFSC is clear that God's challenge to us, the message of Jesus, and the Quaker testimonies evolving through the centuries all call for a sustained witness by the Service Committee in one or another of the ways described above toward the establishment of a non-violent ordering of society.*

*This brief article gives only a broad overview of the present scope and structure of the AFSC; detailed information is obviously impossible in limited space. AFSC welcomes inquiries from Friends and others; its Information Service prepares free literature on AFSC programs, which is available on request. Friends visiting in or near Philadelphia are invited to visit the new national office at 160 North 15th Street.



United Nations

A refugee lives by waiting. He waits for food and clothing. He waits for work. He waits to go home. In Tunisia and Morocco more than 288,000 Algerians wait to return to homes that have been blasted by conflict. The AFSC has sent more than $1 million in cash and material aids to Algerian refugees since 1959.

COMING EVENTS

April 10 to 15—Five Years Meeting Boards and Executive Council meet, Richmond, Indiana.

April 17 to 22—California Yearly Meeting Pastors Short Course, Mentone, Calif.

April 19 to 22—Young Friends Seminar to Washington, D. C.

April 29-30 — Mid-West Conference on Role of the United Nations, and Inaugural, Wilmington College, Wilmington, Ohio.

May 12 to 14—Associated Executive Committee of Friends on Indian Affairs, at Greensboro, N. C.

June 19-24 — Third National Conference of Friends on Race Relations, Earlham College, Richmond, Ind.

AFSC and the Society-Communication Needed

This article, dealing with the relationship of the American Friends Service Committee and the Society of Friends, comes out of the concern felt by a new member of the Board of Directors of the Service Committee, Richard Newby, pastor of Friends Memorial Meeting, Muncie, Indiana.

By Richard Newby

Most Friends will agree that the American Friends Service Committee has played an important role in giving people outside the Society of Friends an understanding of our social testimonies. The vision and work of Friends who brought the Service Committee into existence cannot be minimized, and for many years this work has had the respect of Friends and non-Friends alike.

The Service Committee, however, is no longer a child, and with maturity has come concern over direction and program. A number of serious questions are being asked by Friends, and the time has come for a consideration of the relationship between the Society of Friends and the American Friends Service Committee.

In recent years I have sensed a growing separation between the Committee and Yearly Meetings of the Middle West. While there has always been a certain amount of tension between supporters and non-supporters of the Committee, there was at least communication between the two groups. At present, however, one senses a lack of communication, and in some places a deep gulf exists.

We are going to grow and appreciate one another as we honestly face our questions and problems together. The Service Committee and the Yearly Meetings must keep the lines of communication open and be sensitive to the concerns of each. This may revive a certain amount of tension, but it is better than a spirit of withdrawal.

One of the constant debates going on within the Society of Friends is between those who believe the gospel is primarily an individual emphasis and those who constantly think of its social implications. Is Jesus the Saviour of the individual or of the group? Should Christianity be concerned with anything beyond helping each man prepare his soul for heaven? Are race relations, housing, world peace, disarmament, relief, or liquor control of primary concern?

In the past there has been a creative tension between these two groups within the Society of Friends. As suggested here, however, there has been this spirit of withdrawal in both groups. There is the feeling that neither group is willing to really understand each other.

Time For Renewal

It is my feeling that the time has come for a renewal of conversations, and a frank recognition of our prophetic and priestly functions as a Society. The prophet has a sense of ultimate demand—a feeling of "thus saith the Lord"—and not much patience with men who counsel going slowly or not at all. He has no time for the compromisers. He sees clearly the will of God and his task is to proclaim it and demand it now. It is no wonder that the prophetic strain reveals our faith at its best, for without it we would soon have a Society of Friends with very little high calling.

The priest is something else. He lives in a settled community, and serves a particular meeting or church. He stays with the people and learns to know them. He finds they are not all pacifists, but comes to appreciate their point of view. He develops the patience to believe that people are a little better today than they were yesterday.

The priestly function is the practical one of starting where people are, and patiently trying to bring them grace and power.

We need the prophetic voice of the American Friends Service Committee, but unless this voice is combined with a recognition of the Society of Friends as it is (I speak from my experiences in the Middle West), the chasm will deepen between those who are responsible for the priestly function, and the voices of the modern prophets.

Let me conclude with three suggestions:

1. In the past I have felt the Service Committee should have a very close organizational relationship to the Society of Friends, and be responsible to the Society in an official way. I do not feel that way now, but some means must be devised whereby Yearly Meetings have some official connection with the Service Committee regional offices. Would it be possible for official members of the Service Committee Corporation, appointed by the Yearly Meetings, to serve on regional offices executive committees? This would then give a vital relationship between Yearly Meetings, national office, and regional offices.

2. I am very much concerned that any committee determining the relationship of the Service Committee to the Society of Friends hold meetings in Yearly Meeting centers across the country. All Friends should be given an opportunity to express their deepest concerns.

3. I also feel some provision should be made for pastors and other Yearly Meeting leaders to visit Philadelphia, and become closely acquainted with the workings and programs of the American Friends Service Committee.

World Council Calls for Nuclear Test Ban

The Executive Committee of the World Council of Churches has called upon major powers to stop all forms of nuclear weapons testing which can now be detected, and to agree to ban underground testing of smaller nuclear weapons.

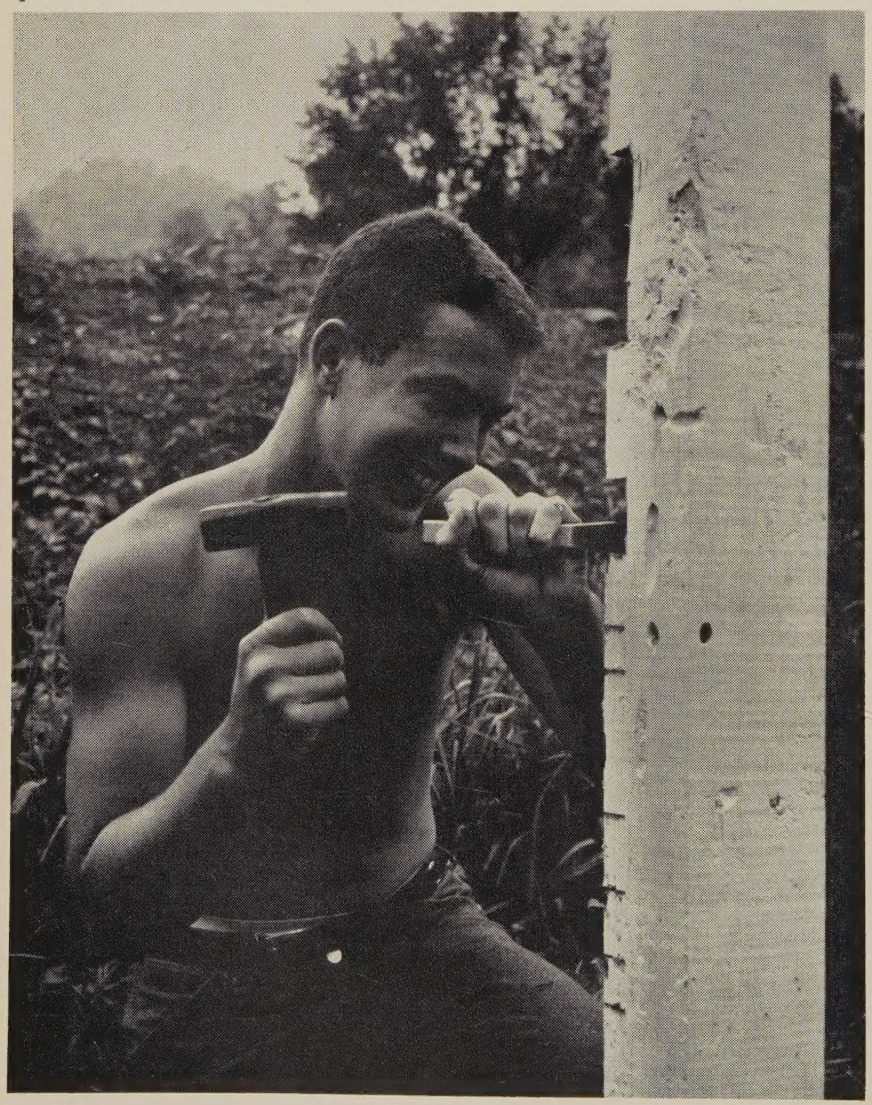
A statement, adopted in early February, called such an agreement "an important prelude" to discussion of the disarmament problem and development of required guarantees, as well as to the reduction of existing stock piles of nuclear weapons. The statement asked for the cessation "at least for a specified period with arrangements for research to devise more adequate means of detection." It states that while decisions in these areas involve risks, "yet the failure to act involves an even greater risk, for armaments do not stand still, and their complexity and ranges are constantly increasing. Technical obstacles to effective inspection and control grow every day."

'A Candle Is Lighted'

By Matt Thomson

Early in my association with the Religious Society of Friends I learned that members met to worship on Sunday and left to express love of God through service to mankind. Long before this, however, I knew that Jesus taught, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake, will find it." I have come to see the universality of the application of this law of love as so nobly demonstrated by Gandhi. It seems quite natural to me that the American Friends Service Committee would provide a channel for service to Quaker and other youth.

Many Friends within the Five Years Meeting as well as those without are unaware of the extent of AFSC's Youth Service Programs. Yet it is here that young Friends and others often gain insights into their own souls as they serve others. Broadly speaking, these services include the Children's Program, the School Affiliation Service, week-end projects for both high school and college age students, summer projects, and year-round service opportunities. Other descriptive names which help to indentify what young people do are: work camps, institutional service units, internes in community service, internes in industry, peace caravans.



Matt Herron

A high school work camper prepares a fence post for cross rails. This AFSC project in Buckhorn, Kentucky, helped a children's home improve its facilities. Young people from the home and from the community joined the work campers on this project.

"Positive Peace Making"

One Friends pastor has characterized the total program as being positive peace making. A student at Earlham testifies that his views toward the evil of war and the need for a peaceful world were strengthened by his experience of living in a home overseas while an exchange student in the school affiliation program, during which time he also participated in an AFSC work camp.

Many people feel that equally important are high school seminars, the world affairs camps, and the international student seminar programs which provide an opportunity to probe deeply into current issues. There are many who testify to the impact which these experiences have made in developing creative thinking, values which lead to better personal and community living, and a deepening of their spiritual life.

Statistics sometimes fail to breathe life into what one is describing, but it should be noted that last summer nearly four hundred high school and college students participated in youth service projects in the United States, lasting from seven to eleven weeks each. Was a need met? Did young people grow spiritually, mentally, and physically? Just what did they accomplish? Perhaps the program of the Dayton Regional Office will help to provide some answers.

Proverb Explains

Last summer, our staff set up and supervised two mental hospital units, two work camps, two peace caravans, a world affairs camp, and an international student seminar. A reporter from the Louisville Courier Journal, after visiting a camp where a school was being rebuilt, wrote: "The ancient Jews had a proverb which explains why 21 young men and women are working this summer in a remote mountain community of 25 families. It reads, 'I shall light a candle of understanding in thine heart which shall not be put out.'"

Hundreds of miles to the south, in Mexico, nearly a hundred young people participated in work camps, while another hundred took part in camps overseas. Trees were planted, a playground enclosed, and school buildings erected. Last summer, camp cabins for children from an underprivileged neighborhood were built.

These are things achieved for others, but a father who belongs to an Indian Meeting long known for its members going to serve in mission fields, and who has had two sons in AFSC projects, states quite frankly that the greatest good is that which comes to the participant.

Volunteers in a mental hospital unit in Michigan last summer spent eleven weeks working directly with patients. They worked in five wards, and much of their relationship to the patients was on an informal basis: engaging in personal conversations, playing games with individuals, singing with a group, organizing group recreation activities on the ward, taking patients for walks, etc. These activities and the mere presence of the volunteers on the wards helped to create within the institution an atmosphere as similar to normal community life as possible, and thereby encourage patients to re-establish contact with the normal world.

Through this experience, the students learned a great deal about themselves and grew in understanding of the mentally ill. They helped the staff in its aim to give hope to the patients and the feeling that here were some people who cared about them as individual human beings.

A Refreshing Spirit

A physician at the hospital said: "These young people have brought a refreshing spirit not only to the patients whom they served but also to the attendants, administrative staff, and to our physicians themselves." The fact that the students had given so much of themselves was deeply appreciated.

Youth Service projects go on throughout the year as well as during the summer. They depend upon members of meetings and others in the community assuming the necessary responsibility to provide opportunities of service. Members of six Meetings in widely scattered cities in our region have provided or will provide the required leadership to hold a total of more than fifty weekend work camps or institutional service units. Staff members Jolee Robinson, Gerry Brown, and Hurford Crosman have worked with them in planning, but concerned individuals and committees in these cities have borne a major responsibility. We hope that other Meetings will feel moved to enlarge this program.

Matt Herron

Members of Institutional Service Units give aid, friendship and comfort to patients in mental hospitals and other institutions. This girl served near Louisville, Ky. Her unit's program was aimed at getting long-term patients out of the hospital and back into normal life.

Matt Herron

A high school work camper interviews a construction worker and his family near Buckhorn, Kentucky.

The campers helped improve buildings and facilities of a children's home. In their spare time they surveyed local residents regarding their attitudes about integration.

A concluding word seems in order. Amercian Friends Service Committee youth programs are open to all creeds, races, and nationalities. In a day which calls for a mighty movement in understanding between nations and peoples, how significantly important it is that youth of our Meetings as well as others have an opportunity to enlarge their horizons, deepen their spiritual growth, and express love of God through service to man. Truly, work is love made visible!

Quaker Forum

What Should Be the Role Of the AFSC Today?

Yearly Meetings Should Take Over Functions

By Arthur O. Roberts

It is my conviction that the American Friends Service Committee should disband, and that the yearly meetings singly, or in groups sufficiently homogenous to integrate actions with beliefs, should maintain programs of relief, C. O. services, and peace education for which they will stand responsible. The present program could be reduced materially by entrusting several functions to inter-church or secular agencies, and other concerns to ethically-sensitive public and private Friends.

After expressing "grave concern" over AFSC activities, Indiana Yearly Meeting reaffirmed support last year, upon assurance of Board re-examination, and prayerful hope that Jesus Christ might have His "rightful place." Action was precipitated by a nearby camp at which youth were allegedly subjected to socialistic and anti-American propaganda. Camp leaders were so vulnerable to criticism as to get it publicly from leading Quakers, including Landrum Bolling and Elton Trueblood. Six staff members at the Friends Central Offices issued this press statement: "The service committee is in no sense under the control of the Five Years Meeting of Friends, or any other organized body of Friends . . . 90% of its financial support comes from non-Friends."

The Richmond explosion is just the loudest of a long series of reactions against activities which many Friends consider Christ-denying. The stated purposes of the AFSC are "to engage in religious, charitable, social, philanthropic and relief work" and "to promote the general objects and purposes of the several divisions" of Friends. To this end a corporation, board, and committee are established, with yearly meetings privileged to nominate for the corporation. No effective yearly meeting direction obtains through this arrangement, rather the quasi-official status enables Friends to disown it when they dislike its activities, accept it as a prestige symbol under public acclaim, and generally let it pursue its own policies.

Most American Quakers subscribe to conservative theological views. But ideological expressions of the AFSC have not been conservative, nor even neutral, but liberal, sometimes to the point of humanism. The organization espouses religious eclecticism and avoids specific Christian references (e.g. "growing out of the Religious Society of Friends it is supported and staffed by people of many faiths.") Huxley and Hiss have been featured, but how about Billy Graham and Walter Judd? Goodwill, mediation, and meditation are preached — commendable practices — but when treated as substitutes for salvation by the blood of Christ they become idolatrous! Through youth camps, centers, programs on mission fields, AFSC actually competes for time, leadership, and personnel with yearly meeting programs.

A better integration of beliefs and actions would arise if social concerns were brought under direct yearly meeting responsibility. I believe greater power, and greater unity, would result than that which now obtains in the schizoid situation of official evangelism and unofficial service. Last summer young Friends from Long Beach (California) Quarterly Meeting, assisted Eskimo Friends at Kotzebue Mission both in evangelism and building construction. These youth who won others to Christ while pounding nails exemplify the better way. To correct its mistakes does not disparage the past but honors both its vision and the Truth by which Christ leads His Church.

In this Forum appear the writings of Friends about some of the vital issues facing the Society today. These editorial contributions reflect the opinions of the writers and do not necessarily carry the endorsement of the Five Years Meeting of Friends. Rather, it is attempted to present here basic considerations about vital concerns which should be of paramount interest to all Friends.

The Society of Friends Needs Such an Organ

By Henry J. Cadbury

In accepting the invitation to write at restricted length on this topic I speak only for myself. I use my long association with the Committee not for authority but for perspective. For the question is obviously best dealt with in connection with what the role of the AFSC has been or has become. In 1917 it was founded to provide "a service of love in war-time" based on the Quaker attitude on war and peace. It linked in a fellowship of service as had never been done in preceding years the non-pastoral with the pastoral Friends in America with all their inner varieties and both with British Friends as well. It was a channel for the voluntary cooperation of such Friends of any background as wished to express a common witness for peace both negatively and positively. During wars and between wars this has been its role for over two score years.

In carrying out this role there has been and should continue to be adjustment to new situations about us and to new needs. The continuity has been in the spirit and motive more than in the specific programs. Unfortunately there was not after the first emergency an absence in the world of the kind of need for which we began; fortunately there has not been an absence of the same kind of concern either. The Committee has helped provide both the need and the concern with implementation. Refugees and war victims abroad have continued to appeal to American sympathies that are above partisanship. The Committee has undertaken a reconciling role in situations in our own land as well, when industrial tension, economic maladjustment, or racial conflict have become acute. I think it is fair to say that few if any of the programs carried on in recent years differ in motive from a common effort to live so as directly or indirectly to "take away the occasion of wars."

I believe the Society of Friends in America needs such an organ—flexible, sensitive, widely representative. If the AFSC did not exist, an organ like it ought to be created. Its role of dedicated service through a loose, nation-wide organization is no threat to other Quaker autonomy or authority or to other kinds of duty. It has tried to serve the Society and in no way to dominate or dictate. It should invite cooperation, but not interfere with other initiative on the level of individuals, local meetings or Yearly Meetings. Large areas of Quaker concern it should leave entirely to one side. There is without them more than enough for its limited resources and personnel. It should continue frequently to review its programs and renew its basic ideals. They should remain Christian, Quakerly, and patriotic, though often not conformist. They should not be limited to mere pious disapproval of war or to personal nonparticipation.

"The spirit of Christ by which we are guided" — to use a phrase of Friends of 300 years ago — is confronted in 1961 with an unprecedented threat of the sin of mutual massive human destruction. A vigorous expression of that same spirit is needed to alert Friends and our fellow citizens to a response of unprecedented quality and quantity. All this in my opinion is what the AFSC has done, is doing, and ought to do—its role for today.

Tucson Friends Join California Meeting

The Meeting of Tucson, Arizona, became, on February 11, a Monthly Meeting within California Yearly Meeting. Official action was taken by the Permanent Board upon recommendation of the Evangelistic and Church Extension Board.

The initial action for the uniting of Tucson Friends with California Yearly Meeting was taken entirely by the Tucson Monthly Meeting over a year ago. They had become an independent monthly meeting after withdrawing from Pacific Yearly Meeting.

In early October when a formal request for membership in California Yearly Meeting was received, the Evangelistic and Church Extension Board asked Eugene Coffin and Harold Walker to visit the meeting and report back in February. Other visitors from California were Oscar and Olive Marshburn and Herbert and Agnes Lund, as well as Glenn Reece of the Five Years Meeting.

E. Robert Pfiel, a recorded minister from Western Yearly Meeting who was from the Chicago Meeting, became pastor of the Tucson Meeting several months ago. At the present time, about one-half of the worship hour continues as an unprogrammed period. California Yearly Meeting has extended a warm welcome to Tucson Friends, a welcome which is also given by Five Years Meeting Friends everywhere.

Ministry and Counsel Holds the Key

Friends ministers gathered at Taylor University in Upland, Indiana, recently considered means of deepening the spiritual life of the local Meeting. Three Friends were charged with sharing this thinking with the larger group of Friends. David Henley's article appeared in the March issue. The final article by Kenneth Pickering will be in the May issue.

By Glenn A. Reece

Again our concern is the local meeting, its life and work. Ministry and Counsel is in a unique position to motivate and guide the Meeting in its spiritual life.

Background of Witness

First let us look at the "backdrop" against which we witness.

Man is the creative work of God and is morally responsible to his Creator and his fellowmen. We are in the midst of world revolution, with a tremendous surge toward nationalism as part of this revolution. We confront a strong tide of communism which did not give rise to this revolution, but which seeks at every point to exploit it.

We face widespread hunger, poverty, racial conflict, a mobile population, a population explosion, automation, greed, and the race for power.

Facing the Future

A study of some 100 Christian groups across the nation has centered upon three distinct areas of need facing the Church. These are:

1. **The plight of the individual:** He is aware of little sense of purpose and direction, and low evaluation of persons; he sees fatalism and cynicism; he sees exploitation of persons, groups, and nations for power or profit; a confusion of goals and loyalties, fear of destructive power and its threats; he sees the physical needs of the hungry, the refugees, the slum-dwellers, and victims of disease; and he hears the world-wide cry for freedom, for recognition of man's place in an expanding universe.

2. **The demands of our culture:** Can the Church play an effective role in bringing world peace? Areas of concern are the control of nuclear energy, intelligent confrontation of communism, right human relations—how to live, work and worship together. There is the need for church extension, for family counselling, and the needs of youth and the aged. Facing the church are advancement in industry and communications, the thrust into outer space, the new discoveries of knowledge.

3. **Lack of spiritual depth in our Churches:** There is need for renewal of the inner life and rededication to the Christian witness. A more vital worship is needed, new spiritual richness in the church fellowship is called for, and there is need for an actively-responsible and committed laity.

Look at Us

Our nation's needs are great.

There are one million psychotics—500,000 of whom are occupying half our hospital beds. Annually, Americans consume 3½ tons of barbituates—to escape fears, tensions, frustrations or a sense of guilt.

Increase in church membership is exceeded by increase in crime. We have one million alcoholics, with many more potentials through loose attitudes and practices.

Americans spend $40 billion annually on leisure-time activities—15% of all family expenses—while church members feel virtuous when they give 2½ or 3% to the church.

Ministry and Counsel Serves

Under these conditions we must make clear the relevancy of the Gospel—the message and mission of Friends. In this light do we study the qualifications and duties of elders as seen in "Faith and Practice" and in the "Handbook for Elders."

Elders share the meeting's ministry with the pastor and other leaders. Elders may serve in relation to worship, visitation, counselling, reaching new persons, seeking and preparing leaders, community-wide ministry and service, representing their meeting in larger bodies such as Quarterly Meeting, Yearly Meeting, Five Years Meeting, and the entire Church.

Further, Ministry and Counsel may relate its concern for pastoral care to the use of music in worship, provision for adequate facilities, and to committee work. There will be active concern for non-attenders, non-residents, and non-members. The business meeting will, through Ministry and Counsel's alertness, be centered in worship. Leaders responsible for goals and programs will be encouraged in keeping with the meeting's deep needs and resources.

Eldership a Key Position

The Meeting bestows a high honor and entrusts great responsibilities to its elders. Truly they are the heart of the Meeting and regulate its pulse-beat.

Today is a time for greatness in the church. Elders face a challenge and an opportunity for great leadership. There is a call for commitment, prayer, guidance, Christian maturity, vision and insight.

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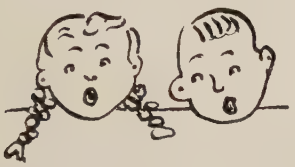
MUSIC FOR MEETING

By Ida Mae Miller

Let the Children Sing!

Vacation Church School days will come soon for our Quaker children. Already our Christian Education Committees and teachers are busy planning the program. How does singing fit into the program?

Excellent suggestions for using music in the VCS classes appear in each teacher's book. After choosing which songs her children will use, the teacher should thoroughly learn them, both words and music. In doing this she can enlist the musicians in the Meeting—choir members, talented mothers, high school



music students, the organist, and others. They will be glad to assist her and make valuable suggestions.

Introduce the songs with enthusiasm and purpose. Explain difficult words, discuss the meaning of the song, and keep the melody within the children's voice range. Remember that a piano is not needed to learn a song. Harmony tends to confuse the younger children; they learn by hearing the melody sung. For variety use the violin, autoharp, or xylophone and see how their interest increases. Tell about the poet and composer. Show pictures related to the poem. And let the children talk about the words and music, too.

Consider some of these occasions to use songs during Vacation Church School:

1. When children arrive early - let them sing songs, rounds, and action songs outside the Meetinghouse.
2. During playtime - try rhythmic activities and play party songs.
3. If tension arises in the class - watch it vanish in group singing.
4. Whenever a worship experience "happens" without planning - capture it with a fitting hymn.
5. If memory becomes a chore - let the children make up a tune to the words.
6. To interpret scripture - remember that many of our hymns are paraphrases of the psalms.
7. As a close to the daily session -- send them singing on their way home.

Yes, this summer LET THE CHILDREN SING at Vacation Church School!

For Friendly Meditation

By Glenn A. Reece

After Easter

The foundation for the Christian era and for the establishment of the Christian Church was laid in the brief period of the earthly ministry of Jesus.

Events preceding Easter were difficult for the disciples and their faith was sorely tried. Easter Day, as they became aware of the presence of the risen, living Christ, renewed their hope.

New Sense of Direction

A love for persons, a renewed faith of growing strength, and a new sense of mission and purpose caused these disciples, the apostles of the early church, to travel through the known world of their day and to share the "Good News" in many communities and several nations.

Thriving on Hardship

Severe persecution and suffering, such as that administered through Saul of Tarsus, did not daunt these messengers of good tidings.

They had found a faith and a Way of Life which was relevant and "spoke to the need" of persons of their generation. Like a doctor engaged in medical research they did not spare themselves but endured all hardship and suffering involved.

Again, like the doctor bent upon research, each new discovery was shared and "made available" to their fellows. Not only their love for people, but also their integrity impelled them to share with others their personal experience of God.

Birth of the Church

These exciting days of discovery, sharing of faith, and personal witness marked the beginnings of the Christian era and the founding of the organized church.

It had great vitality and living, vibrant faith. Its strength was not in its organization or its creedal statements, important though these were held to be.

The real strength of this new, growing movement was in the inner experience of God attained by participants. This was not imposed from without but evoked voluntary response from within.

Members served, not from a mere sense of duty, but from overflowing joy and gratitude in new-found freedom. Service in this kingdom to which they committed themselves was felt to be an honor and a high privilege. No wonder many received them gladly and were also "convinced."

New Every Generation

Each new generation must discover and make response to the "Good News." Presentation in teaching and the living demonstration of its meaning and worth is the task of the existing church.

To share the true context of its entrusted message and mission, the Church has to go beyond the point of excellence in organization. It must be a virile faith expressed in a living Church, an organism, the Body of Christ.

Our children and grandchildren merit a heritage of this quality of faith in action expressed in the experiences of their elders.

African Student With New Providence Friends

Leonard Kimani of Kenya, East Africa, has arrived to spend some months in New Providence, Iowa. He is sixteen and is enrolled in the New Providence Consolidated High School. He came to the U.S. by plane, taking then a train to Des Moines, where he was met by the pastor of the New Providence Meeting, John Baxter.

An Arab Quaker In No Man's Land

By Dr. Jirius Mansur

Perhaps the readers of **Quaker Life** might be interested in sharing the experiences of an Arab Quaker doctor in Jordan, working along the borders of No Man's Land.

For several years I worked in refugee camps around Ramallah, but I always felt that the inhabitants of the frontier villages needed help as urgently as the refugees. Though they still lived in their houses and had their vegetable gardens, they had lost most of their land, which was included either in Israel or in No Man's Land. In times of illness these impoverished people had no medical care or medicines.

The idea lay dormant for a long time but it did not die. One day I read in our newspapers that a mobile clinic was being organized by the Jordan Health and Social Welfare Ministries, UNICEF and the Lutheran World Federation, the latter taking on the responsibility for its operation. I immediately applied for the doctor's post, and my application was accepted.

The clinic consists of a Dodge vehicle furnished with an examination couch, a table, closets and cupboards, a wash basin and seats. It is stocked with medicines and dressings, as well as various instruments and equipment needed for running the clinic. It is staffed by a nurse, a dispenser, a health educator, the driver and myself.

We started work early in August 1959. Five villages in the Jerusalem district and nine in the Ramallah district have been served. We make weekly visits to these villages. In addition to treating the sick, we look after expectant and nursing mothers as well as babies. We also attend to matters of public health, such as the safety of the water supply, the prevention of fly-breeding and general cleanliness in homes and public places.

Routine at Village

When we arrive at a village, our car stops at a convenient spot accessible to the villagers. The mukhtars (the village elders) hand us a list of the names of their patients, who are then called, one by one, to the clinic for treatment. At the same time, the nurse, who

A father in a frontier village, Jordan, brings his little girl to the mobile clinic.

is a midwife and mother-craft nurse, goes to a room provided by the village elders, where she examines expectant mothers and infants. Cases needing treatment are referred to me. The health educator goes into the village, to spot unsanitary conditions for the purpose of remedying them.

Our patients are fond of injections and clamor for them. For babies this is understandable, as it is hard to force pills and unpleasant mixtures down their throats; but for adults, who are able to swallow medicines, it is not easy to understand. My explanation for this demand is the experiences of the villagers in the past who were cured of malaria by quinine shots and of various infections by penicillin shots.

The diseases we meet are not different from those of any other district in Jordan. Malaria has been nearly stamped out, but in winter, measles, mumps, whooping cough and chicken pox abound. In summer, eye diseases and diarrheas occupy most of our time. We have various good treatments for diarrheas, but sometimes patients do not get well, because of poor nourishment. Rickets and other deficiency diseases give diarrhea symptons which are baffling to diagnose.

The most pathetic thing about it is that when such cases fail to respond to treatment, the peasants use their last resort, which is cautery. It is heart-rending to see a baby six months old with a row of infected cautery marks around its navel. No matter how I preach and scold, they continue to cauterize very ill babies. Some of these babies are referred to hospitals, but there are so many of them that it is impossible to get them all into hospitals for treatment. Such cases really need preventive measures in the form of nourishing food.

Condition Is Dangerous

The question of eye diseases is another important matter. The prevailing eye disease in some of the villages is trachoma, which the babies contract from their mothers shortly after their birth. This is a chronic desease which lasts for years. When a fresh infection such as an acute conjunctivitis is superimposed on trachomatous eyes, it becomes dangerous. Corneal ulcers are formed which leave white spots over the pupils. It is impossible to remove these white spots.

Later on, St. John's Ophthalmic Hospital in Jerusalem may be equipped to have them removed by means of corneal grafts. Weekly treatment is better than nothing, but it is not sufficient. To cope with this situation, a nurse should be stationed in each village to attend to eye cases, dressings and first aid treatment. Until this is possible, we shall continue to do the very best we can.

Of course not all our work is routine. Sometimes we meet out-of-the-ordinary cases. At Beir Dukko in the Jerusalem district, a young man was brought to us in a state of unconsciousness and obviously very ill. We were told that he had taken a deadly poison, folidol, because he was angry with his father. He had wanted to get married, and as he had no money, he demanded that his father sell the only plot of land he owned, from which he scraped a scanty living. The father objected emphatically, and consequently the boy took poison. All we could do was to clear his stomach, give him stimulating shots to

uphold his heart, and get him quickly to the army hospital at Beitunia. We learned later that he died the following day, in spite of strenuous efforts of the doctor there to save his life.

Wonderful Spirit

At another village called Budross, which is one kilometer nearer to the frontier than the famous Qibia village which was dynamited a few years ago, I found a woman dangerously ill with internal bleeding. This was stopped, but as the bleeding was likely to recur, I took her with me to the next village, Shuqba, where I was due for work. On my arrival, I told the throng of patients waiting for me that I had a case from Budross whom I must evacuate to a hospital as soon as possible. On hearing this, most of the patients stepped out of line and left only the few who were in the most urgent need of treatment. They showed a wonderful spirit when I appealed to their sense of duty, though they usually come to me for trivial matters and insist on having priority. The woman was taken to the Ramallah Government Hospital, where she recovered.

On the whole, I find the villagers cooperative and pleasant. They shower us with the fruits of the season such as figs, grapes and the prickly pears that grow around their houses. The mukhtars offer us coffee and tea, and no matter how we protest against these things which they can ill afford, they will not stop offering them.

As the mobile clinic stops in a frontier village, and the villagers come flocking around, Dr. Jirius Mansur (with stethoscope) explains the procedure of each member of the team to Norman Young, the Administrative Secretary of the American Friends Board of Missions. Norman Young spent a week in Jordan in September, 1960.

Traveling on the frontiers is precarious. The road between Beit Ur (Beth-horon) and Beit Nuba goes through No Man's Land. We are permitted to go through but not to stop. Even if we had a blow-out, we should have to keep on going until we reached the other side of No Man's Land, or we should be shot at. We often meet with UN observers on the border, and stop to compare notes with them. They usually advise us on the situation, which so far has not caused any casualties for our team. However, not long ago two Arab shepherds from Yalu, who inadvertently crossed the border, were shot and killed.

It is a great satisfaction to me as a Friend to have a part in this cooperative effort for the relief of misery. We are grateful for the generous people who are making these services possible by their financial and moral support. "The harvest is plentiful but the workers are few."

Cuban Friends Ask Understanding

By Alice H. Balassa

My husband and I were in Cuba over Christmas and New Years, 1961. Viewing the fact that travel from the United States to Cuba has been suspended, we think Friends will be particularly interested in our contact with Cuban Friends.

Knowing there was a Friends Yearly Meeting in Cuba (under the Five Years Meeting) whose Clerk was Juan Guzman, living in Banes, Oriente Province, we tried to reach him, but without success.

We bore with us a Minute from Scarsdale, N. Y. Friends Meeting conveying our "greetings to Friends in Cuba, and our hope that through the interchange of ideas among concerned individuals, better relations may be established between the two countries." We were sure there was a Friends Meeting in Havana, but had not been able to locate it before leaving the U.S.

Due to the merest chance one day when we were in Havana, our college son, who was with us, inquired directions of a passer-by who turned out to be a Friend. Through her we learned the way to the Meeting, which we attended on New Years Day.

This Friends Meeting is held at the home of the pastor, Nancy Torres, in a suburb of Havana, Vibora, Revolucion 2, Apartment 2. Nancy Torres has been to Pendle Hill and has traveled elsewhere in the U.S. visiting pastoral meetings in the Midwest. When here she attended also a FCNL conference.

Have Small Sunday School

The Meeting is about two and one-half years old, with some eighteen to twenty-five persons usually attending. Some of their meetings are unprogrammed and they conduct a small Sunday School. Nancy Torres, who is a beautiful young woman with a gentle dignity and a spiritual face, spoke of their missionary program which, she explained, meant they tried to bring the Quaker message to others.

(Continued on page 104)

Nancy said that Hiram Hilty and Robert Lyon of AFSC had visited Havana and Oriente Province in early 1959, bringing clothes and help to Cuban Friends. She spoke of the two work camps in Oriente Province, one the youth project under the Five Years Meeting held in Velasco where they helped with housing construction; and the other the AFSC workcamp in Barajagua which helped build a small infirmary, along with the local people.

We visited for some two hours after Meeting with these Havana people. My husband speaks Spanish and Nancy speaks English quite well, so we were able to communicate readily. We explained that we

Nancy Torres with Havana, Cuba, Friends who meet each week for worship. They gather in her apartment where Nancy and her mother live.

brought loving greetings and concern from our Meeting and we were sure from U.S. Friends everywhere, and asked if they wanted to send messages to Friends here.

It was moving to realize that, although they were so isolated at present and had only the contacts through Nancy Torres and visiting Friends, they had the same spiritual concerns and attitudes of Friends everywhere.

They inquired what we had seen in Cuba during our first week. We spoke of seeing new housing developments, cooperatives, slum clearance projects, the new schools, tourist centers, playgrounds and mental hospitals. They said much good was happening in the new Cuba, particularly for the poor people.

Do Not Want Intervention

Frequently they said there were things they would like changed, but that Cubans must work these out for themselves, for any intervention from outside would drive the people together and, they implied, farther left, without saying so directly.

We asked about the militia which was so visible everywhere during this period, and inquired if there were any conscientious objectors. They told us that no one was forced by the government to serve in the militia, but that there was social pressure (to do so). Two of their members had chosen Red Cross work and ambulance work as alternatives to volunteering for the militia.

We spoke about the executions, knowing this was one area of deep concern to all Friends. They said that under Cuban law there is no capital punishment. The executions had taken place under the revolutionary court martials. Several from the Friends Meeting had gone to the government to protest the executions. In speaking of the government executions and without condoning them, they said that many people felt that prompt trials and public executions had prevented the public from taking greater revenge for the widespread tortures and killings of some 20,000 under Batista.

It was stated that there was much good-will in the government for the mass of the people, and all Friends at the Meeting asked for our understanding and friendship in their efforts for changes in governmental policy. They felt it was no help for outsiders to protest the executions without understanding the causes and the situation.

The Havana Meeting had collected $1,000 from their few members for a new meeting place, and showed us the "shares" in the Meetinghouse which they sold.

We were impressed with their genuine friendliness and dignity, as well as the spiritual depth and beauty of the Meeting. They were warm-hearted, yet self possessed and sure of themselves, their mission and their witness. We returned feeling most grateful to the Scarsdale Meeting for its minute of concern and outreach to Friends in Cuba. We only hope that our visit, in some degree, meant as much to them and to our Scarsdale Meeting as it did to us personally.

Pre-Easter Meetings Held at West River

West River Friends Meeting near Hagerstown, Indiana, recently held a week-long series of evening meetings under the leadership of Kenneth Pickering, superintendent of Indiana Yearly Meeting. These were days of great spiritual renewal.

School for Yearly Meeting Leaders

Questions to be posed at the Laboratory School for Yearly Meeting Leaders, planned for next September 26 to September 30, will deal with the areas of peace, social order, leadership education, adult program and family life.

This laboratory school, a pilot project, will be held at Quaker Hill, Richmond, Indiana, with announced leaders being William H. Genne, Executive Director of the Department of Family Life, National Council of Churches; and David M. Castle, minister at First Friends, Richmond, Indiana.

As suggested preparation for this school, Friends are asked to gather together information on the following in local Meetings:

1) Any **church family programs;** 2) new and significant **adult education programs;** and 3) programs or proposals for **leadership training.**

Costs for the Yearly Meeting Leaders School: registration, $5; food and lodging for 4 days, $18.50.

Address inquiries to Russell Rees, 101 Quaker Hill Drive, Richmond, Indiana.

Friends to Probe Race Relations

The Third National Conference of Friends on Race Relations is scheduled at Earlham College, June 19-24, 1961. This will be a working conference dealing with the problems of housing, employment, voting, school desegregation, public accommodations and recreation.

Monthly Meetings have been requested to assess the present racial situation as viewed by their members and report to the Planning Committee by April 1. Meetings are also invited to nominate persons whom they recommend as attenders. A limit of 200 has been set. Documents for advance study and printed programs will be available.

This conference is sponsored by the Friends World Committee, American Section, and Fellowship Council, Inc., 152-A North 15th Street, Philadelphia 2, Pa., and the Midwest Office of the Friends World Committee at Wilmington, Ohio.

Calvin believed that a confused mind is more dreadful than a sinful one.

Worth Your Reading . . .

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The New English Bible—The New Testament, Oxford Press, London, $4.95.

For the same reasons that the Revised Standard Version (American) was produced, a parallel and equally-important British version of the Bible is being produced, with the New Testament now on the market.

That language changes through three hundred years since our King James version and other following were produced, is in itself reason enough for a translation in the words and spirit of our present day speech. For the Bible to live, it must live in language—our language, by breaking through archaic forms of a past day. Indeed it must break through, for it is a book of life.

Comparing it through the Gospel According to John with Revised Standard Version, it "opens up" the inner life of that Gospel, making its message available to this reader somewhat more than does the R.S.V., despite the fact that its style and phrasing are British. Not being a scholar of Hebrew or the manuscripts back of the Bible, I can report only its impression.

Surely it will have a strong sale in American Bookstores. It is another translation which the Bible-lover should own. This translation flows with an ease and familiarity of expression that draws the reader along in a kind of self-forgetfulness characteristic of all good literature. It communicates with the reader!

—Errol T. Elliott

A Historical Approach to the New Testament, by Frederic R. Crownfield, Harper & Bros., N.Y. $5.50.

The title of this book describes accurately the viewpoint of the author, Frederic R. Crownfield, professor of Biblical Literature and Religion at Guilford College. Chapter II, entitled **The Historical Approach to the New Testament,** clearly presents this: "In the study of a given period, the historians' first problem is to assemble his sources." In the case of the New Testament this involves establishment of the text, interpretation and evaluation of sources and the proper use of evidence.

The following chapters assemble and evaluate the sources for the life and teaching of Jesus, including the Jewish background, with an interpretation of his message drawn from these sources.

The plan of the book is clear. Part I is an introduction to the author's approach to the New Testament. Part II seeks for an understanding of the message of Jesus by studying the sources available. Part III follows the progress of Christianity as it invaded the Graeco-Roman world with special study of Paul's writings. Part IV traces the impact of Christianity on the larger world, examining other New Testament writings.

This book is recommended to those interested in a careful historical study of the New Testament, and will be a useful addition to your collection of books for such study.

—Russell Rees

Wilmington Pastors' Retreat

Meeting in three-day retreat February 20 to 23 at Quaker Hill, Richmond, Ind., were twelve ministers of Wilmington Yearly Meeting.

Following morning worship, each day Joseph Letson of the Fairview Meeting led in Bible study. Also conducted daily were seminar sessions on "Music in the Friends Meeting, and the Place of the Pastor in It," with Lawrence Apgar of the Earlham College faculty.

Milton Hadley, Five Years Meeting Peace and Social Concerns Secretary, each day conducted a workshop on "Stewardship in the Local Meeting"

"Youth Program of the Local Meeting" was considered on Monday night, when Wayne Carter of the Young Friends Department led discussion. On Tuesday evening Wilmer Cooper spoke on "Planning for the Earlham School of Religion." On Wednesday night "The Board on Christian Vocations Concerns" were presented by David Henley.

This retreat is sponsored by the Yearly Meeting Pastors' Fellowship, and every third year is held in Tennessee. Robert Rumsey is executive secretary of Wilmington Yearly Meeting.

Clockwise l. to r.: Howard Yates, Bertha White, Bessie Haworth, Cecil Fisher, Orville Fisher, Homer Biddlecum, Milton Hadley, Robert Rumsey, Wayne Tone, Thomas Shirk, Earl Prignitz and Joseph Letson.

World Committee Makes Calendars Available

The 1961 Calendar of Yearly Meetings published by the Friends World Committee for Consultation is now ready for free distribution. It is a helpful pamphlet giving the dates and places and Clerks of all Yearly Meetings and associations of Friends around the world. The locations are included. Copies may be obtained by inquiring of the various Friends' Centers or of the World Committee offices at: Wilmington College, Wilmington, Ohio; or 152-A North 15th Street, Philadelphia 2, Pa.

INTERNATIONAL LESSON BACKGROUND

Job's Fiery Trials of Faith

With this writing Quaker Life begins its background material for the International Sunday School Lessons. These may serve to further enrich the lessons in the **Penn Adult Quarterlies,** published by Friends Publication Board, 101 Quaker Hill Drive, Richmond, Ind.

(To accompany **Penn Adult Quarterly** lessons for April 9 through April 30)

The Bible is not merely a book of a great faith; it is a book in which the faith of its greatest characters is at times sorely tried. One may cite at once Abraham, Moses, the prophets, Peter, Paul and Christ Himself. The book of Job has a unique place in all the literature of fiery trials of faith. The experiences which put faith to the test are reflected in other early writings, (see **Interpreter's Bible,** Vol. 3, pages 877-884), and continue to our own time.

Job is a book of several voices, of Eliphaz, Bildad, Zophar, of Job, the author or compiler, and God. Fail to recognize this and you may meet with the problem of the letter that killeth. Study the book and see not only a man of great patience (1:20-22), but also a man cursing the day of his birth, vehemently protesting against the sufferings which fall on the righteous, and crying out against an order in which much seems to prove that wickedness does pay.

His agony of protest rises out of his own grievous trials—loss of wealth, loss of children, almost unbearable suffering, and the prospect of the darkness of death—all of which have their part in a cruel mockery of the faith by which he lived. Job had sought to please God not by ritual observances alone, as appears to have been the case in a somewhat similar Babylonian writing, but by a life which would have ranked him higher even if he had been judged by New Testament or Quaker Query standards. (See Job 1:1, and chapters 29 and 31.)

Job's friends could well recite the conventional answers, but they could not tune in with Job's condition and speak to that. But though they failed him, and though his observations and experiences caused him to question the justice and goodness of God, Job has a **new opening of conviction** that even though he may die at the hand of God, there is one who eventually will stand up for him, there is a living Vindicator, and that he, Job, will yet see God taking his side.

Eventually the voice of God gets through to Job, not so much through things unsaid before, but with a new force. Job is made willing to go into a new experience of trust despite the fiery trials. He is given a new experience of God to support the new and stronger faith.

The Wisdom of the Bible

(To accompany **Penn Adult Quarterly** lessons for May)

The reader of Proverbs finds himself invited repeatedly to a quest for treasure more precious than gold, silver, or rubies—treasures of wisdom. Many of the proverbs may be thought of as ingenious road signs for the wisdom-seeker, signs made doubly clear and effective with their directions in both the positive and negative—"This way! Not that way!"

Teachers and classes may enjoy collecting these proverbial roadsigns. One collection might give directions for finding peace of mind; another might be for persons seeking a good name; another about the wise use of our tongues. Perhaps you will find, right along with such collections, warning signs such as "Beware of the criminal gang!" 1:10-19; "Hazard! Dishonesty!" 10:2 and 10:9; "Wine and Strong Drink, Mockers and Robbers!" 20:1, 23:21, also vss. 29-35.

You may be interested in verses from a modern version such as 19:13 in the American Translation—"A foolish son is his father's ruin, and a quarrelsome wife is like a constant drip." To let the Bible explain the Bible you can add 27:15, "A constant drip on a rainy day and a quarrelsome wife are alike." Or to take one more, 25:24, "It is better to dwell in the corner of a roof than in a spacious house with a quarrelsome wife." You can make your own guess—Did men or women write these proverbs? But just see who is praised in the last chapter—31:10-31!

To gain the treasures of wisdom, however, involves much more than collecting, originating, or even memorizing the road signs. There must be patience, persistence and courage just as real as in the tales of more dramatic quests. Most of the seekers of wisdom needed to learn to keep going despite, or all the more because of, humiliating failures on the way.

But there is another side to the wisdom quest—a side of particular interest to a religious society. In the wisdom which not only is sought, but which also seeks—chapter 8—there is a reminder of the double search of man for God and of God for man, so well described by Rufus Jones. Surely these are days for man to see as never before the values of wisdom and to seek them accordingly. Should we not also see God at work in a thousand different ways, calling attention to long standing road signs and making new ones to meet the needs of today?

—Jesse A. Stanfield

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A CHALLENGE IS MET BY A MEETING

Hardin's Creek Gets A Financial Base

Hardin's Creek Meeting is an open country meeting near Leesburg, Ohio. It has long been fortunate in receiving the devoted volunteer services of Frank Milner who, at the time of his death in October, was the oldest recorded minister of Wilmington Yearly Meeting.

Immediately the meeting was faced with the question of its future. Inspired with the spirit of their former pastor who had served them for fifty years, they decided they must move forward in keeping with the needs of the time. To do this, they knew, would mean full-time pastoral care by a person living in the community. This demanded putting the meeting on an adequate financial base.

With about forty resident families of whom it could ask support, the meeting decided to undertake an Every Member Canvass, challenging all attenders to make a sacrificial commitment to Christ and the Church. Wayne and Ethel Tone were invited as pastors on a part-time basis until more adequate support could be provided. Until this time the church had no systematic plan of financing, no budget and did not take a weekly offering.

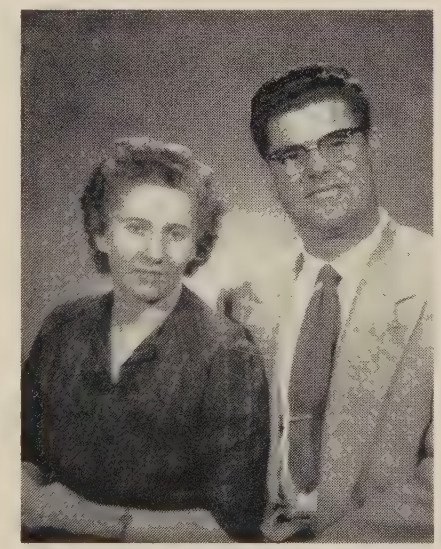
January was named stewardship month, with the every-member canvass set for Sunday afternoon, January 29. Visitation teams were organized, and an annual budget approved.

Letter Was Mailed

First a letter was mailed from the chairman to everyone connected with the meeting, explaining the meeting's program and goal. The stewardship film "Split Level Family" was shown twice. On the Monday preceding the canvass the entire church gathered for a Fellowship Supper, and at that time Friends saw the film "God Is My Land-Lord," depicting what one Quaker has done about stewardship. Closing this meeting was a Commissioning Service for those going out to visit, in which they and all present dedicated themselves to "the service of God and the building of a ministry which will give praise to God, bear Christian witness to men around the world, turn our community toward the paths of righteousness, and strengthen our homes and loved ones."

As preparation for the visiting, three training sessions were held for the visitors, giving them the larger vision of their purpose, and the practical help of how to conduct themselves in a visit, as learned through "role-playing."

Turn-over charts were used, telling the story of the church and its program, and the basic handbook "Every Member Canvass Guidebook," was most helpful. For two of the training sessions Milton Hadley joined these Friends, and the support and help of S. Clark Ellis was also much valued.



Wayne and Ethel Tone, ministers of Hardin's Creek in Wilmington Yearly Meeting.

When the day of the canvass arrived, the response was heartening. Three-fourths of the families made weekly pledges on an annual basis as an expression of the Christian commitment.

Another Fellowship Supper was held February 9, when reports of the visitation preceded the decision to invite Wayne and Ethel Tone as full-time pastors.

Through its stewardship program and resulting commitments, this meeting gained a sense of purpose and direction, a feeling of accomplishment, and new enthusiasm for the cause of Christ. And this seems only the beginning. Hardin's Creek is ready to put itself upon the lasting, solid foundation provided by the committed support of its members.

—Taken from
"The Wilmington Friend"

Yearly Meeting Group Joins Vigil Sponsorship

In a meeting held on January 29, the Peace and Social Concerns Committee of Western Yearly Meeting agreed to join in co-sponsorship of the Newport Prayer Vigil held during Easter week at Newport, Ind.

In so doing, Western joined with several other groups in backing this non-violent action taken near the plant at Newport, Indiana where the U.S. government "makes and stores a chemical agent" prepared to disable and destroy human life. The prayer vigil was held March 25 through April 2.

Saegers Have Entered New Indian Work

Armin and Mary Jane Saeger, who served for more than ten years in the Kickapoo Friends Center near McCloud, Oklahoma, under the Associated Executive Committee of Friends on Indian Affairs, resigned last fall.

Armin is now clinical-social worker at the U.S. Public Health Service Indian Hospital, Tahlequah, Oklahoma, and is also consulting Social Worker at Sequoyah Government Indian School just outside the town. With their four children they have moved to Tahlequah, where their address is 1233 North Hugh Ave.

Irish Friends Lead Des Moines Services

Special Lenten meetings, March 12 to 19, were held by First Friends of Des Moines, Iowa, of which Orlando Dick is minister. Present to lead in this time of rededication were John and Dorothy Sinton of Ireland Yearly Meeting.

Letters to the Quaker Life Editor

To the Editor:

The most serious historical error in the February issue is the misuse of Robert Barclay (page 38). In the context and with the omissions it sounds as though he said he could not say war undertaken on a just occasion is altogether unlawful for Friends. But the sentence applies to contemporary nominally Christian magistrates. Barclay says that "while they are in that condition (sub-Christian) we shall not say, that war undertaken upon a just occasion is altogether unlawful for them." The last two words are too important to omit in quoting. He does not say "for us," as Friends.

It is O.K. for a modern Friend frankly to disagree with early Quaker pacifists, but not O.K. to try to make them agree with him.

—Henry J. Cadbury
Haverford, Pa.

* * *

To the Editor:

While I, like you, do not necessarily agree with all of Juanita Matassa's points and logic, I would vigorously defend her right to say them and yours to print them. This should be particularly and peculiarly so in a Quaker journal. Were it not for the cherished right to dissent from the majority view, there would be no Quaker journals, indeed, no Quakers.

I doubt that W. C. Dennis' equally strong digression from Quaker doctrine will be as vigorously attacked by your readers. He, of course, is also adapting and molding the ancient peace testimony to what he feels is an acceptable modern interpretation in light of certain inescapable facts of history. I do not agree with all he writes, either, but ascribe to him, as to Juanita Matassa, the motivations of a sensitive, concerned spirit.

Do not, please, succumb to any temptation to revert the Forum to a recital of harmless platitudes. The Truth cannot be hurt by debate. It can be mislaid by neglect to examine carefully all aspects of a relevant controversy.

—James O. Bond
Jacksonville, Florida

* * *

To the Editor:

Some background may help readers evaluate the position of William C. Dennis on the Quaker peace testimony. As an Earlham student in the mid-30's I recall that President Dennis ardently approved the fascist Franco rebellion in Spain, which overthrew the democratically-elected government. This was hardly a support to either peace, justice or law in that case. In discussions then, he seemed unable to comprehend democracy as anything beyond words and legal forms.

In his article, William Dennis stressed the many students who went to war in the 1940's. He does not mention the three (out of 200 in this country) who openly refused to register, preferring jail to acquiescence in this country's militarization. Nor does he more than mention by inference the many more who took part in constructive alternative service.

Thus his emphasis would indicate he is eager to show how Friends "conform to this world," but rejects efforts by Friends "to transform this world" in line with the teaching of Fox, Penn and those who gave substance to the Quaker peace testimony.

President Dennis actively promoted the study of International Relations at Earlham, but he rejects aspects of our testimony beyond this. His attitude toward the distinctively Quaker peace testimony might be more accurately summarized as a definite and unequivocal "no" of long duration.

—Kenneth Ives
Chicago, Ill.

* * *

To the Editor:

I am not writing to be-labor the cause of pure, primitive, fully pacifist Christianity of the first three centuries. . . . I wish seriously to question the accuracy of the impression given by the quotation in William Dennis' article, snatched completely out of context from one sentence of Barclay's Apology and purporting to show that Barclay believed war justified if only there were a "just occasion."

Barclay was not discussing here **just vs. unjust wars,** but rather the professing Christian magistrates "who are yet in the mixture" and not yet fully Christian.

Although I thought the Barclay quotation did violence to the intended meaning, I was happy with the last paragraph. I am glad Lincoln did not say, "With malice toward none except the southern slave owners; with charity for only those who served the Union forces."

I hope that today we, like Lincoln, will not make our mental reservations, "With malice toward none except the communists; with charity for all except the Soviet block of nations." Let us do our best to convert, not destroy, those everywhere who appear to us to be wrong in any matter—without fear and without exception. —Leslie Frazer
Richmond, Indiana

* * *

To the Editor:

I appreciate the article by Arthur Roberts on "The Beliefs of George Fox." I particularly appreciated his third category of Fox's beliefs, namely "realizable holiness."

Barclay in his Apology, Proposition VIII, declares for a realizable perfection, a "perfection proportionable and answerable to man's measure . . ." I appreciate, too, the recognition that for Fox this realizable holiness involved responsible concern for social evils, including war.

Might it give a better portrayal of Fox if we used the words "realizable godliness," or "realizable goodness," or "realizable righteousness"?

—L. Willard Reynolds
Earlham, Iowa

* * *

To the Editor:

Some Friends who wrote to protest the ideas on alcoholism expressed by Juanita Matassa imply that it was wrong to print those ideas in Quaker Life. I do not fully agree with either of the writers in the Forum. Yet it seemed to me very valuable to have the issue debated so openly.

Those concerned that young people not learn to smoke and drink should welcome this stimulus to discussion of the subject. If these young people have not learned to read critically and think independently, here is a chance to begin. Free expression of all shades of opinion is the best way to arrive at truth. —Margallen Fichter
Providence, R. I.

Quaker Campus Life

News from Our Friends Schools and Colleges

To be inaugurated as Wilmington College's 13th president on April 30 is Dr. James M. Read, shown here with his wife and children. President Read and his son James, a freshman at Wilmington High School, stands in the center of the picture while his son Eddie, a frist grader, sits with his mother, Henrietta Read. Their daughter, Austine (Bonnie), a sophomore at Swarthmore College, is shown at the right.

14th Annual International Festival Presented

As part of **Wilmington College's** International Festival, the "Flamenco Ballet" was performed twice on March 4 with Jose Marques, famed Spanish dancer and his company.

A panel discussion on "The Organization of American States" featured Lewis Hoskins, professor of history at Earlham College, and Dr. O. Carlos Stoetzer, acting secretary of the Inter-American Institute of Agricultural Sciences of the OAS. Coordinating this panel were Dr. Willis H. Hall and Dr. Warren Griffiths, professors of history and government at Wilmington.

"Brazil Builds" was the major exhibit at the Festival, where six photographic and print exhibitions were displayed. The Brazilian exhibit consisted of 85 photographic panels illustrating the work of Brazilian architects and was prepared by the Museum of Modern Art in New York City.

The 175-voice All-Ohio High School Chorus was the final event of the Festival on Sunday, March 5. Conductor for this chorus was Lester McCoy, who regularly directs the famous Michigan Chorale. Other highlights of the program were a group of Latin American songs, plus one number by the Alard String Quartet.

United Nations Future Considered at Institute

Speakers at the 30th **Earlham College** Institute of Foreign Affairs, held Feb. 28 and March 1, agreed that the future of the United Nations does not look bright but that it is worth every effort on the part of the U.S. to save it.

Topic for the institute was "What Future for the U.N.?" Principal speakers were Dr. Francis Wilcox, former Assistant Secretary of State in charge of the Office of International Organization Affairs; Mr. R. H. Shackford, Scripps-Howard analyst; Mr. John Crawley, UN correspondent for the British Broadcasting Company; and Arthur Fletcher, editor-publisher of World Wide Press.

All speakers urged that a change in attitudes toward the U.N. in the United States is necessary, and agreed there is evidence of such in the policies of the new administration.

William W. Biddle, former director of Earlham College's Program of Community Dynamics, has been appointed secretary for church and community cooperation with the National Board of Missions of the United Presbyterian Church U.S.A.

George School Seniors Named Merit Finalists

Ten seniors of **George School,** Bucks County, Pennsylvania, have been named finalists in the 1960-61 National Merit Scholarship competition. Receiving Certificates of Merit for their high academic promise were David Fiske, Arlington, Va.,; David Fraser, George School; Gretchen Herpel, Abington, Pa.; James Houghteling, Pittsburgh, Pa.; George Kelling, Fort Wayne, Indiana; Lydia Potts, Southampton, Pa.; Lee Price, Bethesda, Md.; Iris Rothman, New Hope, Pa.; Corey Smith, St. Davids, Pa.; and Jonathan Vaughan, Augusta, Georgia.

The Merit Scholars, to be announced April 27, will be chosen from the Finalists. Winners will receive substantial scholarships.

Newly-named as Vice-Principal of George School is Adelbert Mason, who has been director of admissions since 1955. In his new assignment he will participate more in policy discussions and continue as director of admissions, assume responsibility in the absence of Richard McFeeley, principal, and assist in counseling of faculty and students. Formerly, Adelbert Mason taught and worked with admissions at Oakwood School, Poughkeepsie, N.Y.

Haverford Conference On Gifted Students

A nation-wide "Conference on Outstanding Students in Liberal Arts Colleges" was held at **Haverford College,** Haverford, Pa., March 26 to 29. At that time educators from 27 states attended these sessions, financed by a grant from the Carnegie Corporation.

Indiana Quaker Men Promote Visitation

"The Inter-Meeting Visitation Project," initiated last year by Indiana Yearly Meeting Quaker Men, seeks to bring about closer fellowship between Meetings and thus strengthen our Friends organization.

Letters have gone to local Meetings asking for names of persons concerned and able to visit other Meetings—as speakers, teachers, or musicians. The Project Committee for Quaker Men hopes to have these names registered with them before **April 20, 1961.** Please address Wilbur Coffin, Box 163, Spiceland, Ind.

Lloyd Cressman Comes to Penn

Newly-appointed to head the department of Religion and Philosophy at **William Penn College** is Lloyd Cressman of Wichita, Kansas. He has served many Friends churches as pastor, and taught at Friends University in the Religion Department, also serving as President of Friends for several years.

BIRTHS

Baskett—To Phillip and Mary Lou Baskett of Jonesboro, Indiana, on January 1, a son, Stanley Clinton.

* * *

Chance—To John R. Jr. and Dixie Hayes Chance, members of Denair, California Meeting, on October 11, 1960, at Turlock, California, a son, Stanley John.

* * *

Du Puy — To Mr. and Mrs. Roger Du Puy on January 23, in Clintondale, New York, a son.

* * *

Fewell — To Jim and Wanita Pence Fewell, on February 12 at Peru, Ind., a son, David James.

* * *

Foley — To Rolla and Ulla Foley of Oakland, Illinois and New York City, both members of Friends Chapel Meeting, Chrisman, Illinois, on January 21, in New York, a daughter, Mary Fleure.

* * *

Morris — To Roy and Joan Morris of Farmers Institute Friends Meeting, Lafayette, Indiana, on February 10, a son, Kenneth Roy.

Nielsen—To Erwin and Winnette Williamson Nielsen, on January 21 at Peshawar, West Pakistan, a son, Paul Owen.

* * *

O'Neal — To William and Marsha O'Neal of Anderson, Indiana, on January 27, a son, William Jr.

* * *

Richardson — To Marvin and Sharon Torell Richardson of the Minneapolis, Minnesota, Meeting, on January 20, a son, Paul Donald.

* * *

Wager — To Mr. and Mrs. Ernest Wager of Clintondale, New York, on January 27, a son.

MARRIAGES

Crew-Stepp — Judy Ann Stepp, daughter of Mr. and Mrs. Earl Stepp, and James Melvin Crew, son of Mr. and Mrs. Phillip Crew, on January 27, in the West Milton, Ohio, Friends Meetinghouse.

* * *

Gregory-Wood—Elva D. Wood to Calvin L. Gregory, minister of Sunnyside Friends Church, on February 14, at Spring Valley, California.

* * *

Minard-Schmeichel—Marylyn Ann Schmeichel, daughter of the Theodore Schmeichels of Chicago, Ill., and R. Leroy Minard, son of the H. Russell Minards of Clintondale, New York, on November 12, 1960, in Wittich Memorial Church in Chicago.

* * *

Pike-York — Bette York and Joseph Pike, at First Friends, of Anderson, Indiana, on February 7, Raymond Breaker, minister.

* * *

Peacock-Gifford — Beverly Gifford of Gary, Indiana, and James Peacock of Union City, Indiana, on January 28, at Farmers Institute Friends Meeting near Lafayette, Indiana, Keith Kendall, minister.

DEATHS

Altman — Derek Reed Altman, infant son of Forrest and Diana Altman, following an automobile accident near Kaimosi, Kenya, East Africa, on February 19, age six weeks. Burial at the Friends Mission, Kaimosi.

* * *

Austin — Harry W. Austin, at South China, Maine, on December 31, 1960, age 85. Born at Brooks, Maine, October 20, 1875, he was the son of James W. and Annie Gay Austin. All his life he was a Friend and was also superintendent of the Bible School for many years.

Surviving besides his wife, Lena E., are three sons, Ralph of South China, Morris of Baltimore, Maryland, and Kenneth of Salisbury, Maryland; three daughters, Aurie Clark of Baltimore, Amy Baker of Mendota, Illinois, and Ruth Colwell of South China; nineteen grandchildren; two sisters, Aurie Starrett of South China and Pearle Wicke of Cincinnati; also several nieces, nephews and cousins.

Services were held in the Friends Church, Thomas Griffith and Albert Smith, ministers.

* * *

Bradfield — Mary Ella Bradfield, at Cleveland, Ohio, following a prolonged illness, age 70. The daughter of Ella Bowles and Abner Newlin, she was born December 17, 1889 at Earlham, Iowa. She attended Scattergood (West Branch, Iowa) and Olney (Barnesville, Ohio) Friends Schools, and in 1915 graduated from Iowa Methodist Hospital School of Nursing. Following two years of nursing in Iowa, she served one year among the mountain people of Kentucky.

In 1918 she was married to Landris R. Bradfield, who taught in a mission school in Kentucky. Mary Bradfield had great knowledge of

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the Bible, keen understanding of Friends concerns, and was a sensitive, gracious spirit among Friends. Surviving are her husband; two brothers, Roy L. Newlin of Earlham, Iowa, and Jay Newlin of Des Moines; and one sister, Edith Newlin of Media, Pa. Services were held in the care of the Cleveland Meeting and at Bear Creek Meeting near Earlham, Iowa, with interment at Bear Creek.

* * *

Coutant — Ethel Mather Coutant, on November 18 in Poughkeepsie, New York. An active member of the Clintondale, N. Y. Meeting, she served on Ministry and Counsel, was president of the Ladies Circle, had taught in the church school and been a member of the choir. Surviving are her husband, Tracy Coutant; two daughters, Marie Thorn of Poughkeepsie, and Gloria Setterlund of Clintondale; and five grandchildren.

* * *

Decker — Flossie T. Decker of Clintondale, New York, at the home of her daughter, Myrtle Coy, on November 12, 1960, following a prolonged illness. Her husband, Allen Decker, had died in February, 1958. Surviving are five children, thirteen grandchildren and two great-grandchildren. For many years she was a member of the Clintondale Meeting.

* * *

Furbay — William Leroy Furbay, age 91, at Winter Park, Florida, on January 30, at the home of his daughter, Mrs. Harrison B. Taylor. He had been a farmer in central Ohio and was active in farm organizations. Since youth he had been a member of Gilead Friends Church. Services were held at his home community of Mt. Gilead, Ohio, and at Zanesville, Ohio, where he had resided for the past fifteen years.

His first wife, Carolina Talbert Wood, had died in 1947. Survivors include five sons, James R. of Ridgefarm, Illinois, Dr. John Furbay of New York, Guy W., of Zanesville, Ohio, William T. and Walter R. of Mt. Gilead, Ohio; and Mary Taylor of Winter Park, Florida.

* * *

Hiatt — Pearl Peelle Hiatt, in Wilmington, Ohio, on February 4, age 73. A birthright Friend, she was born July 1, 1887, at Grassy Run, Clinton County, the daughter of Elias H. and Armetha Creamer Peelle. A graduate of Wilmington College, she attended Bryn Mawr graduate school for girls. On December 30, 1910 she was married to Burritt M. Hiatt, now emeritus professor of Wilmington College. She was active in many community organizations within Clinton County.

Surviving besides her husband are four sons, Dr. Edwin P. and Dr. Richard M., both of Wilmington, Dr. Robert B. of New York City and Dr. Harold Hiatt of Cincinnati; and ten grandchildren. Preceding her in death were two brothers, Dr. Frank A. and Delaware C. Peelle and two sisters, Mae Peelle and Florence Hoskins. Services were held at the Friends Church, with burial in Sugar Grove Cemetery, Lorton Heusel, minister.

* * *

Pope — Alice F. Wild Pope, suddenly in Hyattsville, Maryland, on February 1, age 70 years. She was a member of Fall River, Massachusetts, Friends Meeting, and had been especially active in young people's and in temperance work. She was a graduate of Moses Brown School, Providence, R. I.

Surviving is her husband, George K. Pope; two sons, G. Frederick Pope II of Silver Spring, Maryland, James W. Pope of Levittown, Pennsylvania; one daughter, Dorothy Nelson, St. Paul, Minnesota; three grandchildren; one sister, Ida M. Mesner of New Bedford, Massachusetts, and one brother, Joseph W. Wild of Plymouth, Massachusetts.

* * *

Woody — Dr. J. Waldo Woody on February 27, at Asheboro, N. C., following a two-weeks illness, age 81. Born March 18, 1879 in Oskaloosa, Iowa, he was the son of Mary C. and John W. Woody. His father was president of William Penn College at his birth, and later his family moved to Guilford College where Waldo Woody grew up. Following graduation from Guilford in 1901, he studied at Princeton, and later at Union Theological Seminary, Richmond, Va., where he received his B.D. and D.D. degrees.

Following pastoral work at Blue River Meeting, Indiana, and at Knoxville, Tennessee, he was for seven years professor of Biblical Literature at Wilmington College. He served as pastor in North Carolina at Kernersville, Oak Hill, Graham, White Plains, East Bend, Centre, Piney Woods, Nahunta, Oakland, Hood Swamp, New Hope, Cane Creek and Science Hill, and was instrumental in organizing new meetings at Knoxville, Tennessee, and in Goldsboro.

DR. J. WALDO WOODY

In 1910 he was married to Eva Terrell of New Vienna, Ohio. She died in 1930, leaving one daughter, Mary Edith Hinshaw, wife of Seth Hinshaw of Guilford, N. C. His three grandchildren, all of whom survive, are Howard, Waldo and Helen Hinshaw.

For many years J. Waldo Woody was chairman of North Carolina's Missionary Committee and a member of the American Friends Board of Missions, also having served as chairman of North Carolina's Committee on Training and Recording of Ministers.

In 1935, Waldo Woody was married to Lutie Alexander, who survives, as does one sister, Alice Lindley of Wilmington, Delaware. Services were held at New Garden Meeting, Aldean Pitts and Jack Caughron at the head of the meeting.

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LOCAL MEETING DIRECTORY

Local meeting directory now figured at 20 cents per line.

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 No. Warren Ave., Bible School Classes for adults and children, First Days at 10:00 a.m.; Worship 11:00 a.m.; Mid-week Meeting, Wed. 7:30 p.m. Robert Pfeil, Pastor; Julia Jenks, Clerk, 2146 East 4th St., Tucson. Phone MA 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Bell, California — (southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California — Berkeley Friends Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Prayer and Youth Groups, 7:15 p.m. Wednesday. Allen Bowman, Pastor, Phone TH 3-7531.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Holtville, California — No. Holtville Friends Community Church, 5 miles north and one mile west of Holtville on Pomelo Canal. 127 miles southeast of San Diego (The Carrot Capital of the World) Sunday School 9:45 a.m.; Worship 10:45 a.m.; C.E. 7:00 p.m.; Evening 7:45. Cottage Prayer Meeting, Wed. 7:30. David L. Wing, Pastor. Phone Fleetwood 6-2682. Mailing address: Rt. 2, Box 379.

Lindsay, Calif. — Lindsay Friends Meeting, 266 East Hermosa. Sunday School, 9:45; Worship at 11 a.m. and 8 p.m.; C.E. at 7 p.m.; Prayer Meeting—Wednesday 8 p.m. Dwight Moss, Pastor. Phone Lindsay 24-826.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Delbert Vaughn, minister. Phone Sy-63372.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura, California — Friends Church, 414 Valmore: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Inspirational Hour, 7:30 p.m. Lowell L. Kester, Minister, Miller 2-3774 or 2-6095.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 9:00 a.m.; Morning Worship, 11:00 a.m.; Young People's groups, 7:00 p.m. Office Address, 310 E. Philadelphia St., Jack Gauldin, Clerk; Harold Walker, minister. Phone OX 4-3467.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Street West.

Toronto, Ontario — 60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St.: Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

Ordway, Colorado—Ordway Friends Church, Arkansas and Ind. St., Sunday School 10 a.m.; Worship service, 11 a.m.; Evening service, 7:30 p.m. Raymond Platt, pastor, Phone 6619. Alice Kidd, Clerk, Box 91, Ordway, Colorado.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Meeting 11:00 a.m., Firstdays at 300 North Halifax Avenue.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), Firstday, 11 a.m.

Jacksonville, Florida — Meeting for Worship at 11:00 a.m. in Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Miami, Florida—Tenth Avenue Friends Meeting. Sunday School, 10:00 a.m.; Meeting for Worship in English, 11:00 a.m.; Meeting for Worship in Spanish, 7:30 p.m. Earl W. Redding, Pastor. Phone NEwton 4-6740.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Georgia — Meeting for Worship and First-day School at 10:00 a.m. 1384 Fairview Road, N.E., Atlanta 6, Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Meeting for Worship, 10:00; Sunday School, 11:00; Fellowship Dinner Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday.

Chicago, Illinois — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting, 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOodlawn 8-2040.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 642-8763.

Bloomington, Indiana — Meeting for Worship, 10:00 a.m., Indiana School of Religion Building, Union and Seventh Streets. W. Norris Wentworth, Clerk, Edison 6-3003.

Carthage, Indiana—Carthage Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Prayer Group, Thursday, 7:30 p.m. Herman A. Parker, minister. Phone Logan 5-5665.

Carmel, Indiana—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Rebecca Ratcliffe, HA-3-6649. All Friends welcome.

Hagerstown, Indiana — Nettle Creek Friends Meeting (west of Dalton): Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m.; Midweek Cottage Prayer Service, 7:00 p.m. Edward Armstrong, Minister.

Hortonville, Ind. — Friends Meeting, R. 3, Sheridan. 3 miles north of Westfield on U.S. 31 and 1 mile west. Worship, 9:30 & 7:30; S.S., 10:30. Robert E. Beck, Pastor, Pleasant 8-5698.

Indianapolis, Indiana — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. J. Mervin Poole, Minister. For information call FL 7-3850.

Indianapolis, Ind.—Lanthorn Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. AX 1-8677.

Indianapolis, Indiana—First Friends Meeting, 3030 E. Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Carol Anderson, Administrative Assistant. Phone CLifford 5-2485.

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101 Quaker Hill Drive Richmond, Indiana

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Indianapolis, Indiana — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45 a.m. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. James Ellis, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

Marion, Indiana — First Friends Meeting, South Adams at 15th: Bible School, 9:30 a.m.; Worship begins at 10:45 a.m., Broadcast WBAT, 1400 kc, 11 to 11:45 a.m. Herbert D. Pettengill, Pastor. Phones: NOrth 4-8138 or NOrth 4-1869.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Castle, Ind. — Friends Meeting, 503 So. Main Street. Meeting for Worship, 9:30 a.m.; Church School, 10:30 a.m. Pastor, Thomas J. Mullen, phone JA 9-1799.

Plainfield, Ind.—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Sunday School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister of Pastoral Care. Elmer H. Brown, Minister of Education.

Richmond, Indiana—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship; 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland, Ind. — Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 2-6221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Fairfield, Iowa — 1207 South 6th. Bible School, 9:30; Worship Service, 10:30. Lewis Savage, Pastor.

Oskaloosa, Iowa—College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch, Iowa—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m.; (Summer schedule, June through first Sunday of September, Bible School, 9:00 a.m., Meeting for Worship 10 a.m.); Evening Family and Youth Fellowship Group Meetings, 5:30 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, John E. Grover and Lela E. Chance.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland, Maine—83 Oak St. Sunday Meeting for Worship and Bible School at 10:45 a.m.

MARYLAND

Adelphi, Md.—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. Glenn Douglas, Main St., Salem, New Hampshire, Tel. SALEN T.W. 8-5281.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

Aging with a Future-- Every Citizen's Concern

"The challenge of old age—'To help the aging to utilize the gifts of longer life as a personal and social asset.'" With these words the White House Conference on Aging, held in January, 1961, was opened. Attending it as Friends representative was Muriel Chamoulaud, a New York Friend.

Structure of the aging may be considered in three stages: the middle years (50 to 64); retirement (65 to 79); and the late years (80 years and over).

In 1960 there were 16 million persons in the United States who were over 65 years old. Income was less than $1,000 a year for 50% or 60% of these. Some two-thirds of these people live in their own homes, frequently substandard, semi-ruinous, unrepaired due to low income, and often too large in terms of the failing capacities of the owner.

Their basic needs are to make a living and to make a suitable life for themselves. "Planlessness is the bane of enjoyment in post-middle age." Some questions raised are, "How do we proceed with seniors, what are their pressing needs and interests? What are their opportunities ahead, and what is their potential for creative activity?"

"To understand seniors, you practically have to be one." Retirement should be prepared for in a gradual planned process. People need to prepare for the later years through continuing education, as they prepared for earlier life. Leisure-time activities should be aimed at personal involvement, active doing rather than passive intake, and for pleasure, fun and life anew. The potential contribution which the senior citizen can make plus a recognition of opportunities for new skills and accomplishments should be part of a better public image of the aged.

Responsibility was laid upon each of the 2,800 delegates to carry home a dedicated commitment for service in this newly-developing field of public concern.

—Muriel Chamoulaud

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wherein laymen give their testimony

Here, in the annual (May-June) Lay Witness Number of The Upper Room, men and women from the four corners of the earth bear witness for their faith.

Each year, in this one number, the preachers and pastors stand aside and only laymen speak. The meditations they contribute are among the most inspiring of all the year.

If your church does not have a standing order for The Upper Room, please let us know immediately how many copies of the May-June issue you will need.

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MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo, Mich. — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

NEW JERSEY

Montclair, New Jersey — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport, New York—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverside, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St., Bible School 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N. C. — New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point, N. C.—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. H. Monroe Hendricks, clerk, phone 88-25889; David O. Stanfield, minister, phone 88-98198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy, N. C. — Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati — Seven Hills Friends Meeting, Fellowship House, 937 Lexington Ave.: Sunday School, 10 a.m.; Worship, 11 a.m. Matthew Schneider, Clerk. UN 1-6447.

Cincinnati, Ohio — Cincinnati Monthly Meeting of Friends, in temporary location at 218 Ludlow Avenue (in E.T. Carson Lodge Hall) in Clifton. Take either bus 61 to Clifton and Ludlow or bus 53 to Ludlow and Brookline. First-day School at 9:45 a.m. Clerk: Ruth G. Tuttle, 903 Ellison Avenue, phone EA 1-2619. Meeting Office at 9505 Montgomery Road, Cincinnati 42, Ohio: phone TW 1-4538. Wilbur Kamp, Pastoral Minister.

Columbus, Ohio—Westgate Friends Meeting (formerly Highland Avenue), 3750 Sullivant Ave. (parallel with Rt. 40, one-half mile south). Extreme west side of city. Leonard E. Wines, Pastor.

Toledo, Ohio — Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Elkton, Ohio—Sunday School, 9:30; Meeting for Worship, 10:30. On Route 503. Jim Vaughan, pastor. St. 7-3140.

West Milton, Ohio — Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

Wilmington, Ohio—Friends Meeting, Mulberry and Locust Streets—Unprogrammed worship, 8:30; Church School, 9:30; Meeting for Worship, 10:45. Lorton Heusel, Minister; Joseph Vlaskamp, Minister of Education. Telephone Fu. 2-2349.

Xenia, Ohio — Friends Meeting, corner of Chestnut and High Streets, Church School, 9:30 a.m.; Worship, 10:30 a.m. Earl J. Prignitz, pastor.

PENNSYLVANIA

Lancaster, Penn.—Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Friendsville, Tennessee — Friends Meeting: Bible School 10:00; Meeting for Worship 11:00; Mid-Week Meeting Wednesday 7:30 p.m. Orville Fisher, Minister. Phone No. WY5-2112.

PSYCHIATRIC SOCIAL WORKERS WANTED

This is an urgent appeal to Friends who would be willing to work in the only hospital in the U. S. for treatment of non-psychotic male sex offenders and psychotic criminals—probably the two most rejected groups in our society. We have 6 vacancies and find it extremely difficult to recruit well qualified personnel in all categories but especially for the Social Service Department.

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(Advertisement)

Memphis, Tennessee – Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn.—Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Holland, Virginia – Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, R. Ernest Jones, Suffolk, Va., R. I., Box 376. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond, Virginia – Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Emmet M. Frazer.

WASHINGTON

Seattle, Washington – University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, D.C.—Meeting, Sunday 9 and 11 a.m.; First Day School 10:30 a.m., 2111 Florida Avenue N.W., one block from Connecticut Avenue.

HAWAII

Honolulu, Hawaii – Friends Meeting House, 2426 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 982-714.

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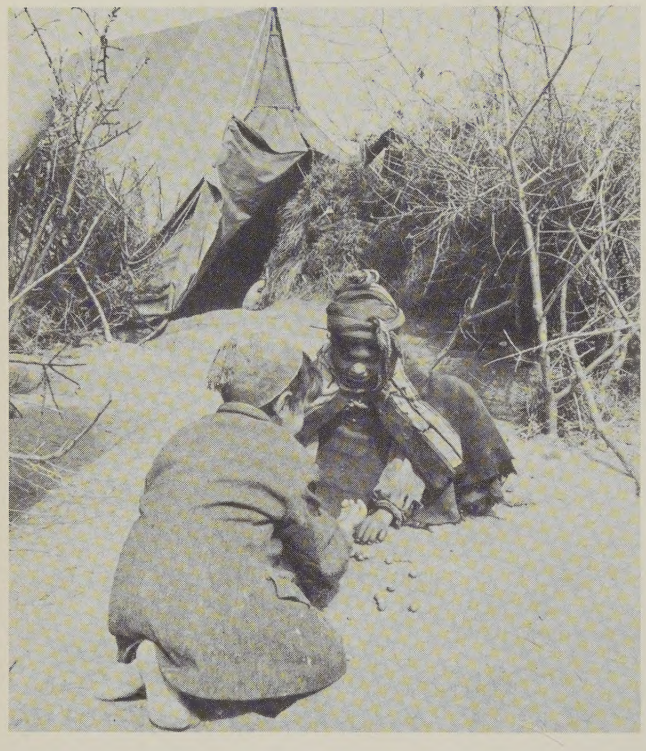
Church Women Organizations — Raise funds by selling nylon pocketbooks, perfume, hosiery, other items. Write for free catalog. S. J. Phillips, 24 South Second Street, Harrisburg, Pennsylvania.

My Page: Especially Created For Quaker Boys and Girls

Lois E. Brown, Editor

Bundles For Boys



United Nations

Seven-year-old Falim and his brother, Allacua, who is four, play marbles in front of their tent. It is one of many tents in the settlement for Algerian refugees at Djelba, Tunisia.

The marbles, which the boys molded from moist clay and put in the sun to dry, are a dull gray. Although not pretty to look at, they will roll on the rough ground.

Playing marbles helps Falim and Allacua forget how cold and uncomfortable they are in their thin, ragged clothes and without shoes or socks. But when their game is over and they go back to their flimsy tent, they will remember.

Later in the day, they stand waiting and waiting for the clothing truck to come. They hope that this time it will bring—BUNDLES FOR BOYS. It would seem like a dream-come-true if they contained: trousers (with belts), sweaters, shirts, socks, shoes, underwear, jackets or coats, caps, mittens or gloves, handerchiefs. Perhaps there will be a small rubber ball in each bundle! "Well" thinks Falim, "maybe that's just too much to expect, but wouldn't it be nice if someone **should** send me a ball!"

How soon can your family begin assembling a BUNDLE FOR A BOY?

If you cannot provide all the items on this list, don't let that discourage you; gather as many as you can. Of course, Falim and Allacua, like all children everywhere, prefer **new** clothes. But they also would welcome used clothing, if it is clean and in good condition—the **kind** of clothing you would like to wear.

Not all the clothes in a BUNDLE have to be the same size, because often it is divided between an older brother, like Falim, and a younger brother, like Allacua.

After your package of boy's clothing arrives in Philadelphia, it will be baled quickly and started on its long journey to Tunisia where Falim and Allacua are waiting and hoping . . .

Wrap in a sturdy box and tie it with a strong cord. In the lower left hand corner, print: BUNDLES FOR BOYS. Send prepaid to:

CHILDREN'S PROGRAM
American Friends Service Committee Warehouse
23rd and Arch Streets, Philadelphia 3, Pa.

Jesus

Jesus, the Friend
Who shared his life
And thoughts with everyone.
Can we do less . . . .
To spend our lives
In thinking of others'
Happiness?

—Olaf Hanson

"As a matter of equality, your abundance at the present should supply their want."

II Corinthians 8:14

"As you did it to one of the least of these my brothers, you did it to me."

Matthew 25:40b

Think quietly about your friends in Tunisia who will soon be wearing the clothing you plan to send to them as you read the following prayer:

"Bless thou the gifts our hands have brought;
Bless thou the work our hearts have planned.
Ours is the faith, the will, the thought;
The rest, O God, is in thy hands."

—Samuel Longfellow